

M 1918

Friday September 4, 1970

Group IV

Westtown

Must Remain in
Transcription Room

PART ONE

MR. NYLAND: Every once in a while and perhaps more often as the time will go on, you will have to ask yourself: why? Why do you come? Why do you come to meetings? Why do you talk about Work? Why do you want to? I think you cannot ask it too often. Because if you live your life, and there are many different kinds of experiences, and different ways of looking at what you are doing, different thoughts that occur to you - many things that perhaps even come to the foreground a little bit more, simply because one becomes interested in the different ways by which certain things hang together; ^{that} and then after some time you may become a little bit confused about ^a the variety of ^{the} thoughts you never thought you might have had, but apparently were there because they were not just born overnight. And when you consider your feelings, you also will experience the same kind of a change. Because the experiences of feelings - even if they become emotional, and even if gradually one includes more forms of life in one's particular panorama - it also has an effect on you; and you change. And you become more sensitive. And where originally you did not see certain feelings - or at least you were not affected in that way - after some time it becomes difficult even to live with (them), because you cannot place them. You don't really know where they belong, and you are sometimes quite astonished that you have them - and why should they appear? And that of course is a very good question. Why should they appear? Why should new thoughts appear? Why should one look at one's life in a different way? Because isn't life, as we know it, good enough? [?] This I mean by the question you have to ask yourself: ~~what are you trying to do?~~ trying to do?

my wife in her old age, and my grandfather and grandmother; I visit them when I can. ~~What~~ ^{What} is wrong with this Earth? And what's wrong with this 'I'? This 'I' has to tell ~~me~~ ^{me} and ~~I~~ ^I, in the first place, I create it. What does it know about this world? Then only it may be even an image of myself; I say it ought to be an image of God, but what do I know about God? ~~So~~ ^{So} I say I create it, to help me - how? When it is small? Out of the mouth of babies I hear the truth? Yes, I wished that my 'I', in the beginning, was that vocal that ~~(and?) that~~ ^{(and?) that} it can tell me things. Can I rely ~~(up?)~~ ^(up?) on it? Is that 'I' going to make little trips into Heaven and come back with information for me; and when it speaks a Conscious language, do I understand it? The question is very often: what is really wrong with us? And we sit and talk and have opinions, and have interests - *great many interests -* we want to do our daily work, right? [?] We want to go to concerts, maybe, and every once in a while, listen, or draw certain things and sell them, become commercial, a little, but not too much because real art - you know, that is life, so I don't want to touch that; and about my own private life I don't want to talk too much, because I might defile it, so I keep it to myself; and when I want to pray, I pray, and I can believe there is a God who hears me, ~~Who~~ ^{Who} tells me He doesn't exist? Who will tell me that He doesn't even hear me? After all I'm honest, and I'm serious about these things.

Why talk about Gurdjieff? You have to ask yourself, I tell you time and time again, you have to ask yourself. You see there will be a time that you have to. ^{You} can't listen to me, then only by means of a little bit of tapes and even that, I don't think you listen enough. Can I be honest? Why do ~~we~~ ^{we} have tapes? Why do we even have meetings? I've said ~~(it?)~~ ^(it?) 1970 is the year in which we find out. Because we have to find out, because I will not continue in a habitual way of life. There is an end to that, besides from dying, about which I don't think now; but for myself, and what I try to do, and ^{the} ~~W~~ ^{the} commitment, and the reason why I have ~~nothing~~ ^{nothing}, why we talk about Gurdjieff's

work, his ideas - why do we read ALL AND EVERYTHING and try to interpret it in the correct way? Why do we go through all the rigamarole of making tapes of meetings? And so, as you know, some time in November, when I shut up this box of vanity, and then there are tapes left, almost 2,000 of them, filled with a great deal of - let's call it, information, maybe helpful, interpretations, a little bit, based on Work of that ^{what} ~~which~~ Gurdjieff asked me to do. I fulfilled that task already long ago. And so, what do you do now? And do you use them?

When I hear you talk, do you make references to ALL AND EVERYTHING sufficiently? When you are at meetings, why take someone else's word for it? Why take my word even? ALL AND EVERYTHING, have you studied? Do you know the difference between ALL AND EVERYTHING and Ouspensky's In Search when we talk about it once in a while, that he is this and he is that? Do you know the difference? Have you ever studied it with that in mind? Or Nicoll or any of the ^{-of the} other interpreters, including Daly King, The Oragean Version? Do you know enough? Have you studied [^] to satisfy your mind? To use your mind maybe for that purpose. But why Work? Aren't you happy? Or can't you believe that you could be happy, even if you study, even if you read, even if every once in a while you listen? # What is it for you? What do you want in your life? We forget, you know, that there are two kinds of looking at one's life - two ways, maybe three. That would be very good if it could be three ways: the Earth, that's obvious - we are so-called parts of humanity. And we have a body, we call it the personality, with a body with organs functioning, a mind thinking - oh, thinking beautifully - even pondering, formulating, as well as anyone can formulate - always put a word somewhere, put it in a little bit of a box, file it away for future reference, in your memory. And feeling galore - sentimentality even - thinking about the future, about the past, reminiscing. What are we doing? What is this life? That's only one little aspect. It goes. We call it a lifetime. You die to it, and when you leave this Earth, you leave all that. You leave ^{your --} ~~(this)~~, your lovely

mind, the way it is now, and all the organs, you leave even sex, you leave all amusements. That is--you call that life. All right, so we have inner life. We really have inner life. It's based on the assumption that Life is Eternal. I talked about conception, about birth, I can also talk about dying of 'I' - it won't last if you don't feed it. ~~it will~~ ^{it'll} grow up, maybe up to a little age, then die, because you haven't taken care of it. You know there is a saying that those who are loved by the gods, they die young. You think that the gods will love your 'I' and if you don't take care of it, don't you think that they love it well enough to take it away from you? So you take a responsibility for your inner life. How much? How much is there of your outer life, this so-called personality, requiring all kind of titillation - talk, talk, talk, still, too much philosophy, descriptions, philosophy of this and that. Clever. You know already the difference between mama and papa, don't you? And then you add to that Spinoza, and Bergson and whoever else you wish, Fichte maybe. And you talk, ~~and~~ ^{and} you talk politics, and you damn this country once in a while, because rebellion, bombs, all the rest, Viet ~~Nam~~ ^{nam}, Middle East now, there's the accent. Stupid Russia, you know. Ah! That Egypt, that fellow Nass~~er~~ ^a. What do you know? And that's only your inner life. So small, and you don't pay enough attention to it, and it can die. It will also evaporate with you. We say DO-RE-MI of Kerdjan; it also dies you know. Even with the best of intentions on your part. And what is left? The love of God. How much goes to that? Because that's the third reason for Life existing, which can be understood a little when you understand your own inner life. And what attention do you pay to it? That we say Work. We Work for that. But don't you see that the accent in Working for that is entirely different from the accent on ordinary life? And that what is good for ordinary life - like your lovely mind ~~it's~~ ^{it's} beautiful for that; there is nothing wrong with it. And ~~maybe~~ ^{even} your feeling and all your art

productions, and everything ^{that} you can make - dexterity with your hands, all things beautiful, a joy forever. And of course your inner life gets a little pushed in the background, because Sunday is not Sunday anymore and praying to God is not common affair, and you wouldn't ~~even~~ be allowed even, would you, in the eyes of the rest of the world, if all of a sudden you stood still on Fifth Avenue, in prayer, because the Sun happens to set, and you are affected and you don't know where you are.

But you see, for that kind of a thing, if it is inner life, we need a different kind of a mind. For that we need entirely different proportions of oneself; different kind of aspects which have to be developed because they are not there - that's why inner life - my inner, inner - doesn't ^{even} exist practically, I don't even know where that life is. It is reserved for God, I know that - Essential Essence, Magnetic Center - sure I can talk about it. Do I ever reach it? Do I pay attention during the day? How much time is reserved for inner life, essential qualities using outer life - my manifestations, surface work, for that purpose, give it allowance? And then find out my mind is not suitable, that it is stupid - for that purpose, stupid; it's beautiful for all other purpose, like the body is beautiful for the Earth - how it performs, how marvelous! It is all adjusted and how it can keep the body in equilibrium. But is my mind in equilibrium, or my feeling? Every once in a while when I dream about the possibility of fusion as a mystic, and then when I really look at it there is nothing else but ^{'con-}fusion. And I use a word 'fusion' and I don't know what I mean; and really I don't experience it. I'm such a simple kind of a fellow who doesn't even want to spend too much time on my inner life because I cannot really touch it, and moreover what good will it to do to me - I cannot offer it for sale. Will I go to Heaven - what is it for me?

Try to understand how one must change - we call it Individuality, we

call it Consciousness - and an effort has to be made because the unconscious state of the mind - the mind is not functioning right for that purpose. Of course we say it vibrates and it has a note that can be struck - and different kind of notes when it is rich and all such notes all have overtones; and we are not adjusted as yet to hear them until ~~we~~ ^{you} start blanking out the fundamental, and then you can hear. ~~This~~ This is Consciousness when one blanks out unconsciousness, or stands on it and uses it for the purpose of further growth - evolution. For that we need something different; for that also we need a heart and not the solar plexus - a real emotional state, a relationship towards what I say higher level because that's where we wish to go, don't we? Because with inner life there is no limit anymore. In inner life we already talk about Eternity; we talk even about Infinity, without understanding it but we say it is a change. Sometimes we understand a little bit about Timelessness, because you see we can, on Earth already, have a little idea of losing time, or not knowing where the time has gone, or not registering it, so that the watch becomes a liar regarding our experience. And that's good because it shows that there is something in a man ~~that is~~ ^{which is} still possible to be flexible so that not everything is crystallized.

Thank God there is still a chance of that kind: sometimes an insight, sometimes a realization of Oneness, sometimes a complete independence from all kinds of so-called unconscious forms of behavior, manifestations, and all kind of organs - sense organs - free from it. Sometimes dreams - also during the day - sometimes fantastic, magical, as if ~~it's~~ ^{it's} all space, and we live there once in a while; and still we can know that body is still in bed, But I'm free. Such experiences one can have as if sometimes it is ~~that~~ ^{as if} someone - maybe departed, - having gone over the threshold - is still recalling me and telling, in a certain voice, in a certain way - who knows? I keep ~~X~~ such things to my private life because they will not be

understood, and they are nobody's business but my own. But when I say loving, can I describe it? What it really is that I know? I can say, 'yes because of that I will do this, I will do that, I will think this, I will feel this, but can I Be? I say 'I am in love' - do I understand that? It is at such a time that one comes to a realization of something quite different existing ^{(?) for a little while, is} ~~(from) the divine, and it gives~~ hope. That's why we wish to Work - so as to have hope, so as to know a little bit more about one's inner life, because the outer wife--outer life is not always what it is cracked up to be, we know that. We know that we are dumb and forgetful and stupid. Every once in a while when it comes to that kind of a road we want to travel, not knowing enough and perhaps having a little adventurous spirit, that we say, 'I know my spiritual life, my essential qualities, that one I cannot put in words' - all of that, I know it exists; I cannot put my fingers on it, but it is outside my domain of the five sense organs; it doesn't belong to my body. It is something that I say it is emotional, and it can be touched and I know that. And sometimes I can put it in a certain way - when I make something, I put a little bit of that in it. I say, 'yes there is content there is and/a form.' I can believe in the form of the body and the content of a higher quality. I can talk about personality understanding a little bit about such things, ^T that is why every once in a while one becomes interested in ~~that~~ evolution because one knows the bondage of the body, ^(C) and the bondage of the personality. Then we find out how, ^T then we Work. Then when we have a meeting we talk about that.

One talks about my Work, ^{what} ~~that~~ I have done with my life during that day, when one moment after a moment was transformed in me as a second, when there were opportunities of having Endlessness in a time element, separating the time from that what may make time, for me - as Gurdjieff would say - 'unique subjectively'; but understanding that uniqueness because that is my time; no

one else's, and I will let it die with me because then it is not received by me anymore. And since I know that it will die, I will now wish to make it such that that what I experience as time, is already dead for me, because then the conclusion is that I will be free.

The reason why I want to have a different kind of a brain - a brain that can really think - I call it then thought without associations, without interpretation, without conditioning, without interference of another kind of a center, where I ~~can~~^{either} like or dislike/without even description, without really pondering, just to be recording and to become aware of me, after some time even, acting, working, doing things, becoming aware of me - this body functioning on Earth[^] as if this 'I' could be on Mars and look, and^{to} create a telescope and look.

What is it, you know, what does one want? Your feeling to change? You think it will change, just like that? The changeover is not easy and it is not smooth. When it is smooth you're asleep. You know the comparison with going from low gear into middle into high ^{is} not entirely right. Something has to be done to make an unconscious state into a conscious one. ^{the} It's/introduction of a newness which, at that time when it is introduced, is not so easily received; and it requires Work - not smoothness. It is a change of level. [^] In that way one gear and another indicates that. But when I Work I struggle. I want to climb, I want to go to a higher step, ^{I want} /to be on a different level - different level of Being - less affected by time, lighter in weight and not as much affected by the Law of Gravity of the Earth.

← These are the concepts of course when I wish to Work. I understand it, then I talk about such experiences. I got up, ^Then I opened my eyes; I thought I ~~wake~~ was awake. Then the thought came to me, 'you're not. You're still sleeping. Don't you know Gurdjieff? Ahhh, yes.' Then I woke up. Something in me woke up. The double awake^uing: life as it is on Earth, the renaissance

as it will be in a Conscious state; the losing of one's life totally as it might become in going over into a Cosmic Consciousness. But we don't talk about that because that's still titillation for us; that's a nice little philosophy; it doesn't belong. I belong on Earth. I walk, I have a body, I want something to be aware of this - this body, walking - but impartially; this is what I say, 'impartially'; I want to talk about that, ~~that~~ ^{that} impartiality; that there was something in me that was impartial to myself. So I don't keep on describing all kind of experiences of ordinary life. I would almost say, 'the hell with it; it can go to hell, when I wish to go to Heaven.' I want to be awake as a man ought to be as Man, whichever way I want to define it. You can say 'Harmonious' - it may not mean very much, but at least it will have to face the issue of that what I am now, and I say, 'how controlled, how completely reactive, how lazy at times when I shouldn't be, how well-meaning without strength to do, not knowing what to do because of confusedness; too many thoughts which all clammer for attention and surely not ~~anyway~~ ^{all} of the same value. How do I Work? For that you have meetings; for that you have some tapes; for that you have ALL AND EVERYTHING to quote from Gurdjieff. Tell, what does he say? About life? And when it gets a little older and ~~XXXX~~ still, there is time, it is not too late as yet; for those even who are old, there is still hope. Work gives you hope for your life, which your ordinary life will not give you for any length of time. And when the accent is placed on the wish to continue one's life, then you see how futile your ordinary little thoughts for today and tomorrow are, so that you can still put on a beautiful tie and make an impression. Again and again I say what for? Will you want to live on bread and water? Then train yourself so that afterwards you can live on ambrosia and nectar, because that is the feast for the gods. And the semi-gods; - the demi-gods, the planets, where you could be if your state

of feeling could change into ^{an}emotion - then you would understand ^{Mars;}~~why~~; you would even understand Saturn - damn it. You would know what to do with it, and how to place it, and ~~how~~ to become free, gradually; also, step by step, towards the Sun, of course - that's our Solar System. That is where we have to go if we wish to evolve - across FA • FA of Kesdjan is the planetary level. You understand that? That is where FA is. And then SOL - the first note - that is the Sun, already of Kesdjan, giving an indication of where all this emotional energy of aspiration, inspiration and in silence has to go when it will fulfill it's function to furnish material for the Soul.

Try to talk about such things. What was it today that I found? Where was I when I found myself? What was I doing at that time when I did see this 'me' as a body, parading, being conceited, looking and feeling like a peacock ^{had} because I/said a good word to someone and I felt ohh, so built up. I did a good deed, and I was a good boy scout. Or I paid my taxes. What is your life worth? And then consider your mind to see if it corresponds to what you think the value could be of your life in reality. What it is that you are, when you consider if you can ~~if~~ you can go that deep - your Essential Essence, ^{in which} At moments of such silence ~~that~~/you can enter into yourself, and then with yourself, - not anyone else, not necessary - with that what is 'high' for you. You make, without the aid of anything else, your 'high'. You are as if in a dream, away, and experience certain wisdom which you cannot place ~~xxx~~ really and not interpret as yet. And then it might give you inspiration within and the wish, gradually, to live your life the way it ought to be lived. How little we really know, don't we? And how long the road still might be. But how much more attention should ~~xxxxx~~ be paid to that what is ~~xxxxx~~ really important, without being morose, without having a strange kind of a face. I Just simple, like a human being as he walks on Earth, on the street, from

one place to another, and he goes to an office, and he goes to the Barn, and he gets into his car, and he gets out, and he talks to a few people, and he does this, and ~~he~~ sits at a typewriter, and he has to do some drawings, and he has to do some building, and he has a hammer, and he also has a shovel, and he works, ~~physically~~, with his body, intelligently with his mind, and ~~his~~ with feeling - whatever he can put into it. And then, he sees himself, every once in a while, and he says, 'is this me?' And he asks really, 'Can God tell me that this is me as I am?'

To Gurdjieff.

PART TWO

MR. NYLAND: So, we have another couple of days ahead of us - a weekend. You look back on your week, when you're by yourself, you see what you think. Every once in a while it is really necessary to come to grips with the way life treats you, and what you do with yourself, how you treat life; or what you discharge ~~as~~ ^(Could?) your responsibility for your life. Or that there is the sense of a responsibility. ~~That~~ you take your life really as something worthwhile, given to you - can one accept that really? In the state in which we are, can it actually occur to a brain that there is a responsibility? And everything indicates, of course, there isn't. We happen to be. It was nothing on our part - even breathing, I think was simply because the conditions of Earth required it. I think if there were no ~~any~~ atmosphere, and no air or oxygen, there still could be life of a certain kind - not the

kind we know. Of course this is difficult, because we measure everything with what we have seen. What is within our own ^{means,} - what is within our framework - you can call it unconscious framework, limited by the five sense organs and the functioning of them; limited by the mind as it functions; limited by your feeling; and of course limited by your body. And it's an interesting human being when he walks around and he has ideas and he wants to find out more. ^{Why} ~~Why~~ that question: why find out more? The same way as when one grows up, (~~when~~ one) is young, ^(and?) and you have received everything: education, father and mother - maybe not such--such a happy youth; of course it can happen that your father was no good, and your mother didn't understand you, or whatever it may have been - that you were very unhappy as a child, not understood at all. And you had your own world; ~~when~~ you probably found, in your own world, more of an equilibrium for yourself; or you set yourself against the world already at an early age. And you did not attract, particularly people, or if you did they didn't tell you the truth. And whatever it may be, this conditioning of oneself, but it did not take in responsibility - you just lived. You were taught to live; you were taught even to breathe, you were forced, because you were cut off. ~~And~~ ^{And} there was life in you - that compelled you. And of course it is the realization of that life that ^{gave} ~~gives~~ you a responsibility. Because if you then realize that the body is life, - full of life, and that dying would mean lifelessness, and that aspiration is life, that feeling is life, that thought processes are expressions of life - ~~now~~ and to some extent you might say, you like it, maybe you don't, but there is something that wants you to protect it. That is, I would say, it's a riddle. ^I It may be inherent in the fact that one was born unconscious, because in the unconscious state you have absolutely no knowledge why. You learn to answer why as far as ^{the} Earth is concerned; you don't learn

why you have an inner life. You find yourself with it - it's a saving grace. It's an indication that you belong to something else - not only to the Earth, even if that what stops developing as a feeling, even if that dies with you. There are, in that particular section of oneself, certain thoughts and feelings: belief in miracles, belief in potentialities, belief in growth which one sees, but also the growth one accepts, because if you just take care of yourself properly, you grow - up to a certain height - you really don't think very much (not?) about growing higher or tall than six feet. You don't really consider it; everybody is about the same height - you may be a little shorter, a little taller, but it doesn't make much difference. You don't consider yourself specially favorite--favored - ^{you have and} two eyes, two ears, etc. You're very much like each ^{--each} other. That there is a certain striving to distinguish yourself, it is because one cares for oneself. There is a love for oneself and also your life, you protect it. You go overboard when you think it is better than someone else's because it has not been taught that life is the same. We judge by the way people look, and then of course, ^{you!} we have attractions and not-attractions - you actually hate each other ^{every} once in a while, you cannot help it either. I think it's a matter of how you were made up, what kind of a mold you came from. And even if you are a little exceptional, and as the saying goes 'if the mold was broken after you were born'... it ~~isn't~~ ^{very much} doesn't matter ^{only} at all, you, only--you happen to be just a little different. Not very much, usually, in many respects, still the same. Then you develop, also without your ⁶⁶ your real knowledge. You do what the Joneses' do and you go to school if -- if that is prescribed, or you work and help your father and you get in the apples ~~XX~~ ^{XXX} or the onions; and you grow up and your body requires certain things, and it demands and it has wishes - not only hunger but it wants something, it becomes very predominating - all of that, human life, where is responsibility? Where does it come in? At what point of

your age? When do you start to think? ~~When~~ did you start? Each person must know that more or less for himself.

I remember mine. It was at high school and I remember there was a ~~teacher~~ teacher - I liked him - older man. He taught us astronomy and cosmology. And I sat and listened to him. And I liked what he said. And ~~when he~~ ^{one day} before he started his class, he ~~XXXXXXXXXXXXXXXXXXXX~~ stood in front of the window with his hands on the radiator, and kept on staring, looking out into space. We were waiting and waiting. Ten minutes went by. And he seemed then to get out of his state, and kind of - almost apologetically - ^{'oh} 'yes, there is isn't there?' a class. Then he started.

I think it made a tremendous impression on me. I do not know why. of the I've had certain examples like that, for myself: one professor in zoology at-- at the University could talk, talk, long sentences. He could start without knowing where he would end, but it was beautiful. And I remember being impressionable. And at the hour of the day when the Sun would set - five-thirty or six o'clock, it was college time ~~for us~~ ^{of course} - that hour; and it got dark, and the windows were gothic and it was like a little church. I remember a similar period, later, when Orage gave talks, and it was in one of the studios in 67th Street; also it was a duplex with a high ceiling. And the Sun would come also at this time. I remember Orage ^{with} particularly drawing six diagrams on the blackboard ^A six squares each. And he was so happy that God had to work for a living. I remember that. And of course you can all duplicate -- you also know when did life become apparent to you? When ~~it~~ ^{was} it ~~XXXXXXXX~~ convincing that you were in this body as life, and that because of that you had to take care of your body? Instinctively, one knew it already - the body knew much more than the mind, but after a little while the mind developed well enough to give that impression to one. You are on this Earth; you have to take care; you take it; you do the best you can - don't leave it because, ^{and then} maybe - all kind of other reasons;

^{the}
 religious reasons, philosophical reasons, reasons of your heart, even reasons
 of ethics, reasons of other people, reasons of culture, ordinary civilization,
 a way of living, all kind of dictations from outside world, rules and regulation -
 all such things, they start to write on you; and you become a human being, -so-
 called. And where is your life? It has gone over into the form. And that
 for you is your life - of course it is logical, that's what you see; that's
 what you touch. And all the ^{living} ~~XXXXXX~~ cells are in that form, so it is not so
 funny. And one talks about magnetic cells, or special cells ^{organs} ~~all~~ -
 you can agree because that has life and it has a function, and it belonged
 to you. ^{Even} ~~XXXXXX~~ three centers, it's easy to understand it. Different functions
 of the body and personality - of course the body, we know; it may not be a
 center but it is there; feeling, you know the difference - you know when a
 feeling makes ^{your} ~~the~~ body behave, or when the body itself makes it behave, or
 when the body behaves because of a thought; and you know your thinking process.
 And then someone says 'inner life', and you say 'isn't it enough? I have
 so much to do already. I have so many responsibilities now. And already I
 have a Conscience, and I live up to that because, because. Maybe I wouldn't
 die in ~~that~~ the right way, maybe I do go to hell. Maybe St. Peter refuses me.
 Maybe my father wouldn't like me. Maybe he would like when he is in heaven,
 for me to join him.' All kind of thoughts about your life and ~~the~~
 responsibility. And you have strength and you waste it. And you have an
 opportunity and you're lazy. And gradually the different things you want to do,
 you don't want to do; someone else will do them. It takes a long time before
 that takes place of course, you know, I'm talking about, almost I would say,
 ages and ages of one's life. How often you have lived your life anyhow, do
 you know? What ^{are} ~~xx~~ you now paying for - what you didn't do before, who knows,
 your Karma? What do you believe in? That you have to? That the responsibility
 is to undo your Karma? But what for? What's the end? Infinity? Mystically

joining, Oneness, ~~XXXXXXXX~~ Life totally, no form? Even if you could conceive of it, is it reasonable? Is it activity we want, but in balance? Is it an equilibrium? In order for what? To be able to fall asleep, because when everything is smooth... or is equilibrium made up of such variety of forces that it requires someone to hold them in his fist, and connect them; and his fist indicates the direction where he wishes to go. To be united with all the forces coming in on one, and to place them, and to say, 'this belongs here, that is there, ~~DE~~ that I don't need anymore. I'm growing up, but that I would like.' As I said before I want ambrosia and nectar - not to get drunk on - but to be enlightened, to be able to say I will not thirst and I will not ^{have} hunger, because ~~XXXXXXXX~~ I am, ~~XXXX~~ one says I am. ~~XXXXX~~ The question: what? In action, or totally inactive but Being and existing and not be eaten by Heropass, and joining - if that joining is possible in the sense of Infinity. And if Infinity, why are there parts now? And why a form of crystallizations? Why, if it is alive, can't it keep on being alive, why should it crystallize? Why should it even be attracted by the Earth as a Law of Gravity? Why is it necessary that there is ~~XXXXXXXXXXXX~~ ^{of} destruction? What is this pattern ~~XXXX~~/life - someday here, next day gone. And then one thinks and one does not come to a conclusion, because in the future it is dark ~~(in)~~ confusion; in the past it is just past - no more possibility to live it, and one is forced to live in the present because that's the only reality. And then ~~the~~ present 'here I am now.'

If one starts to understand that, you will understand your responsibility, now, not in the future. You will understand that your inner life is now, and that it requires attention now; and that it is not subject to time, which you make, of postponement; but that it is subject to a Moment which you don't make, but is given to you.

Can you understand these kind of things when you grow up and open your eyes, psychologically, and you wish then to be something worthwhile?

Is that inherent in a man? Has he the potentiality of a real Conscience?
 if he wishes
 Has he the ability to see the necessity of changing his feelings into
 emotions? Can he realize that Life exists not only for himself, but
 which
 everywhere and always in Eternity? Such concepts ~~XXXX~~ come once in a
 while ~~xx~~ to one's brain, and then give at such a time an insight, and at
 such a moment, absolute Silence, not knowing what to say, what to think,
 then
 what to feel, but just to Be, and ~~xx~~ such a moment one dedicates oneself.

You see, it is that kind of change I talk about - it is when one
 is in contact with Work, which is not a contact in your brain where there
 are thousands and thousands of thoughts, and philosophies can be put one
 on top of the other, and beautiful words being used so-called for the
 expression of concepts, And it is not running around and helping the poor,
~~and off?~~
 or joining the party and voting the right way, and being in all the politics,
 or running an organization. And it is not a question of having a feeling, -
 not even for animals, not even for one's wife, not even for one's children.
 All of that remains tinted with an earthly color, and it gets up and it
 goes to bed, and it sets like the Sun. If one wishes to live in Eternity,
 the Sun should never set. And then the concept: going to the Sun, because *The Sun*
 doesn't set - it is in the center. The Earth sets, and the planets also
~~don't (do)~~, but the Sun - it doesn't. That is why one looks towards the
 Sun. That is why one wishes within oneself a Sun, that is the brain as
 Consciousness. This is the real desire to make that, with one's hands,
 with one's thoughts, and with one's feelings, by the grace of - what is it -
 to
 all Suns, all Milky Ways, Sun Absolute - to help one create that what gives
 of
 Light? For us, to be that and not be destroyed, so it is a kind of a substance
 which is quite different from the Earth, because on the Earth we get burned
 by the Sun; but by being on the Sun, *The Sun* never gives off heat; nor Light
 like we call it. It gives off Being. It has a place. Maybe it turns around

itself. Maybe it has explosions; maybe it furnishes certain forms of energy of which one then could become part - to Be then, there, but united as a Sun.

And no further questions asked because the Sun doesn't talk - it just is; the Sun doesn't feel - it is - and it gives off what we still call heat - in our limited sense we call it that to give ~~me~~ a chance to one's mind to be able to understand it, and with one's feeling to know a few words

that might indicate an emotional state. But in reality, what is Being?

In which

/ ~~XXXXXX~~ you lose yourself totally? To find yourself in Being? To find Life

without that form we are used to? And to give it up or not to give it up?

Just to Be and let it go, because it won't stay - the form won't stay, not

in the presence of 'I', because I make 'I' in ^{an? that} the image of what I call the

Sun - sometimes I say God, but it's higher because it has Being, and ~~(then?)~~

I don't have that kind of Being. I wish it, because I want to preserve my

'little Being', because I believe in myself. Because there is that hope that

that what is now could continue if I'm not dumb, and if I'm willing to Work;

~~if~~ I see conservation of energy and the usage of it for a purpose in which

that conversion will give me a different quality belonging, you might say,

to living in a different house; or living on a different step; or having a

form of a different kind of a Being and a different way of expressing myself -

myself as my real Self, as Life without this body.

Keep on thinking; keep on considering when you are by yourself - there are lots of opportunities during the day, you don't have to be too busy.

You can make a living - you should be able to make it in a 'hollow tooth'.

You should

~~if you~~ do your ordinary living with your tongue in your cheek, you should

have for your real Life room; you should already make special kind of symbols

with which you surround yourself, to ^{be} reminded. They don't cost much, and

really, not much is necessary. The symbol - it is a point sometimes, when

you look at it, and you remember yourself - to be united. It is in the

Enneagram, ~~whan~~ you look at it and you see the Law of Seven in your daily life, as you live one triad, and ~~another~~ triad, and connect it with a bridge. And you see a real triad: nine, three, six. And you ~~/~~say that - where is the point ? There it is in the center of the triangle, in the center of the circumference, in the center of the Law of Seven. Where am I? In front wishing. I stand in front; I let it ~~penetrate~~. I say 'Yes I believe, maybe it is me. Maybe I can't understand that a little bit, when I see combinations of Seven and Three - I know it's not the end yet, I know I have to go much further - Three to become One - I know. But how -- how can I even ask that when I'm still under the influence of the Law of Seven? And my daily life unconsciously tells me, and I see it, and I know it. I think a little, I wished, I hope a little with the Law of Three to get somewhere. But to be One - where? Where would I be?

Tomorrow weekend, tomorrow Work, tomorrow remembering yourself, tomorrow organization a little, tomorrow a recognition of Activities, tomorrow placing things in the proper place with you performing what is required of you, because you wish; ^{and} your Conscience tells you it is right and good for you, And Work honestly, ~~and~~ sincerely, hoping that something will be ~~extracted~~ ^{may} by you; that this weekend - Saturday, Sunday - ~~XXXX~~ be useful for your growth, one little inch, one iota - not to your physical body - to your Keshdjanian, to your Soul, if you can start to make one, the beginning, in the name of God the Lord. May He help us.

To Gurdjieff who taught us.

So goodnight. Hope to see you tomorrow.

END TAPE

Trans: Bill Zakis/Jessica
ROUGH: Jessica